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Synopsis of Important Articles.

The Chronology of Israel and Assyria in the Reign of Shalmaneser II.*
 —In Shalmaneser's Monolith Inscription occurs the name *A-ha-ab-bu Sir'-lai*. On the Black Obelisk occurs the name *Ja-u-a abal Hu-um-ri-i*. Do these names designate respectively "Ahab of Israel," and "Jehu son of Omri?" As for the first, against this view is (1) the use of the name *Sir'-lai* here only to designate Israel; (2) the orthographical difference between the Assyrian names and the Hebrew; (3) the improbability of Ahab sending 2,000 chariots as the inscription says that *A-ha-ab-bu* did; (4) the difficulty of chronology; (5) the fact that the other kings mentioned in the B. O. passage were all Hittites. As for the second name, it is stated that the tribute was received from *Ja-u-a* in the 18th year of Shalmaneser. This will not synchronize with any year of Jehu. It is therefore suggested that *Ja-u* had become a general title for Israelitish kings and was considered as a sufficient designation by the Assyrians for the king reigning at any particular time, when accompanied by the name of the country, capital or dynasty. At least the chronology makes it certain that both these names could not be identified with these two Jewish kings. One or the other, if not both, are thus wrongly identified. The conclusions are (a) *A-ha-ab-bu Sir'-lai* was not Ahab, of Israel; (b) *Ja-u-a abal Hu-um-ri-i* was not Jehu, son of Omri, but the contemporary king over the land of Israel, who, by the date, we identify with Jehoahaz. This identification explains 2 Ki. 13: 5, 6. The "saviour" was Shalmaneser. We thus obtain a perfect agreement of the Assyrian and Hebrew chronology for the period of the first twenty-one years of the reign of Shalmaneser. *Sir'-lai* is regarded as "prince of Sir," a city which is identified as being near the scene of the battle of Karkhar.

An argument of no little ingenuity. It is gratifying to observe such evidences that American ministers and students are taking interest in Assyriological literature as related to the Bible.

Judas Iscariot.†—The choice of Judas as an apostle was natural to Jesus (1) from a theological point of view, considering his work or his person; (2) in view of the need that he experience by the treachery of Judas the worst kind of suffering; (3) in view of the ways of God, who permits others to perish in spite of high privileges. The career of Judas was also natural. Jesus' phrase "Did I not choose you the Twelve, and one of you is a devil?" presents the problem and hints at the explanation: Judas is not now what he was then; the choice was prior to the degradation. Following the course of the Scripture statements, we are struck by the taciturnity of Judas. Almost from the first he must have had a baffled sense of unfitness for his calling, mingled with eager desire to secure the great things which Jesus promised. He thus lay warily silent awaiting developments. But Jesus' disregard of popular applause and neglect of chances, would vex and chafe him, while he still lingered on hoping for the kingdom. The opera-

* By Rev. Joseph Horner, D.D., in *The Methodist Review*, Sept.-Oct., 1889, pp. 711-724.

† By the Very Rev. G. A. Chadwick, D.D., in *The Expositor*, Sept., 1889, pp. 161-174.